вересень 2009
September 2009

ПРОМІНЬ
Promin

Союз Українок Канади

ЗМІСТ
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На обкладинці:
Мати віри, світла і життя
(Віталій Литвин)

Front cover:
Mother of Faith, Light, and Life
(by Vitaliy Lytvyn)

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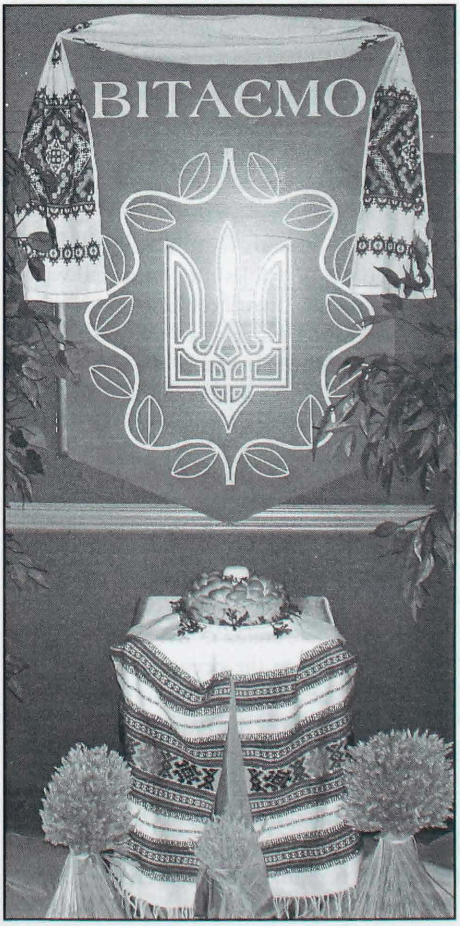
Growing our Community

The 56th National Convention of the Ukrainian Self-Reliance League of Canada was held in Regina SK, August 6 -9, 2009. The theme of the convention was "Growing our Community". The UWAC sessions included national executive and convener reports, statistical information gleaned from the annual anketas, and discussion on the constitution. Several resolutions were passed. A luncheon was devoted to the 50th anniversary of our journal Promin in 2010. The Ukrainian Museum of Canada (UWAC) annual meeting was held during the convention. A discussion session on a vision for the UWAC provided some interesting and novel suggestions. Participants in this session included Jars Lozowchuk of Regina, Dr. Geraldine Nakonechny from Edmonton, and a representation of CYMKivtsi.

We are pleased to inform you that Zennia Yuzik was re-elected to a second term as national UWAC president, and Sonja Bejzyk was re-elected to another term as national USRL president. Emil Yereniuk of Edmonton was elected as national USRA president, and Katrina Baziuk of Edmonton was elected as CYMK-UOY president. Best wishes to all for a productive and successful term! Following are some of the greetings extended in anticipation of Promin's 50th anniversary. More photographs of convention activities will follow in next month's issue of Pomin.

Right: Official Opening - Entrance with flags
(Photo courtesy of B. Dumanski)
Below: Traditional welcome staged by the Convention Committee in Regina



Above, L to R: Past Presidents of the UWAC - Mary Woroniuk (1989-1993), Orysia Sushko (1993-1997), Sonja Bejzyk (1997-2003)
(Photo courtesy of Sylvia Boychuk)

50-ліття Променя
50 years of Promin

Доповідь, яку Орися Сушко виголосила під час обіду, призначений для вшанування 50-ліття "Променя"

Orysia Sushko's presentation during the Luncheon dedicated to the 50th anniversary of Promin

Ваше Високопреосвященство Архиєпископ Юрій, Достойні отці, шановні добродійки, світлий з'їзди: Слава Ісусу Христу!

"Іти крок за кроком, добиватися вищого розвою людства, поборювати назадницькі переконання, доказувати силу й спосібність, дану жінці природою, пробивати свіжі шляхи в майбутнє".

Ці слова Наталії Кобринської повинні стати гаслом нашого журналу "Промінь"!

2010 буде значний і винятковий рік в історії Союзу Українок Канади. У цьому році ми будемо відзначувати 50-літній ювілей заснування нашого журналу "Промінь". Сьогодні ми даємо почин святкування цього великого досягнення нашої організації - півстоліття друкованого слова, яке простягало і дальше простеляє пройдений шлях Союзанок, так само як і українського жіноцтва в загальному - їхніх родин, їхніх мрій та різноманітних їхніх зацікавлень.

Я почуваюся щасливою, що на мою долю припав обов'язок бути редактором нашого журналу в цей ювілейний рік. Це відзначення дійсно небуденне свято - ювілей успіху, що наповнює наші серця задоволенням і гордістю.

"Proceed step by step, conquer negativity, express the innate talents of women, their strength, power and natural capability to open up fresh paths for the future."

These profound words of journalist activist, Natalia Kobrynska should indeed become the theme of Promin.

Today we are launching the celebration of the 50th anniversary of Promin, the official publication of the Ukrainian Women's Association of Canada. It is my distinct honour and privilege to serve our Association as the editor-in-chief of our journal at this historic time - having done so for almost12 years.

January 1960 is indeed a memorable date, as this is when the very first issue of Promin was published following a decision made at the national Ukrainian Women's Association of Canada convention in Edmonton in 1958. Up to that time the Ukrainian Women's Association of Canada had its own page in the Ukrainian Voice and it was determined to move forward in response to the growing popularity of the Association, and an increase in membership.

It is due to the support received by the branches of the Ukrainian Women's Association of Canada, as well as individuals that, in fact, this dream of publishing a journal was realized. I well remember the day that the first issue of the journal arrived in our home. I still recall the pride and pleasure with which both my mother and I read this very first issue and eagerly awaited subsequent ones. I also recall that as the Promin Convener for Eastern Canada, as a new Soyuz member, having had the honour to address the national Ukrainian Women's Association of Canada convention in Toronto on the occasion of the 5th anniversary of Promin. As a matter of fact I still have that speech. It was with some trepidation that I did this, since this was my first opportunity to address a national convention and the highly esteemed leaders of our organization - never imagining

that 45 years later I would be addressing you as Promin's editor. It was with obvious great attention and gratitude that our membership observed the growth and increasing popularity of the journal, as well as the recognition it was receiving among journalists and the general community. Indeed it was received with much enthusiasm as it provided a variety of information, which served both the spiritual and intellectual needs of the Association's members, and reflected all areas of women's efforts in organization, church, education, cultural and literary spheres.

The journal soon gained popularity as a result of the ideals and belief in that it was indeed a necessary organizational tool - our leaders at that time persevered and attained their goal. They had the foresight to realize the important role Promin would play as a chronicler of the glorious history of the Association. They had the undying support of all those who shared their beliefs, and as a result today we have a journal that has served us for 50 years and has become a beacon for the future of our Association.

Журнал розвивався і далі розвивається завдяки великій ідеї і глибокій вірі - в ідеї, тобто в силі переконань тих, які не здавалися, але йшли рішучо до своєї мети. Далі в непорушній і незламній вірі в те, що такий журнал був, є і буде потрібний для Союзу. І нарешті люди, які вірили в ці ідеї, які жили нею і залишили нам цей Промінь, який просвічує нам дорогу в наше майбутнє.

In preparing for this historic celebration, we need to pause and pay tribute to Promin's first and long-time editor, Natalia Kohuska, to whom we are immensely grateful for her many dedicated years of service and for raising Promin to a high literary level which her successors - Pani Hryn and myself have been challenged to maintain. She was indeed the heart and soul of Promin for some 30 years. As well we are indebted to the past UWAC presidents, who fully supported this endeavour, and of course to our membership, who welcomed Promin into their homes and hearts and continue to support Promin morally and financially.

Журнал розвивався і дальше розвивається завдяки великої ідеї і глибокої віри - в ідеї, тобто в силі переконань тих які не здавалися але йшли рішучо до своєї мети.

Ці люди – це перша редакторка пані Наталія Когуська, якій ми глибоко вдячні за довгі роки редакторської праці та за піднесення "Променя" на високий літературний рівень. Ми клонимо голови перед нею, бо вона дійсно була серцем і душею журналу. Це також завдяки нашим бувшим головам, які інтенсивно працювали для здійснення проекту власного журналу та заохочували інших його підтримувати – і не менше завдяки нашому членству – це ви, які читають журнал, подають дописи, розповсюджуєте і підтримуєте його фінансово. Щире спасибі всім вам.

Since its inception the journal has gone through various stages of development to best serve the membership. It began as a totally Ukrainian publication and through necessity has evolved into a bilingual one. We are keenly conscious of the fact that it must provide articles for all interest groups within the association and that there needs to be a balance of both Ukrainian and English. We work diligently at trying to meet these needs. The aim of Promin is to inform and to ensure that the journal serves as the voice of the UWAC membership and reflects contemporary women's issues, and serves as a communication link for Ukrainian women throughout the world.

As such it has been positively received both by U.W.A.C. members and non-members, in Canada and beyond - in Ukraine and the diaspora. Promin keeps Ukrainian women in Canada informed of current events, both within the Ukrainian community and around the globe, and features a variety of issues and events of cultural interest. As well, it is important that we serve the interests of an increasingly diverse membership — women from mixed marriages, women who are just beginning to learn to speak and read the Ukrainian language, and women with the world's current issues in mind. We also try to touch the familial sentiments of our readers — mothers, grandmothers and daughters — instilling in them the pride and faith with which all of us have been raised.

Over these past 50 years we have witnessed Promin blossom and grow into a journal that can stand side by side with the best community publications, always keeping in tune with the times. This is demonstrated to us by the numerous letters we receive from readers all over the world, expressing their delight in a certain article, thanking us for our use of the English language so that all can understand and yes, occasionally criticizing a viewpoint. But criticism is constructive - this means that our readers are awake, paying attention to what they read and concerned for their organization. As much as possible we try to incorporate this constructive feedback into our editing, in the hope that our readers will continue to contribute their thoughts.

As editor, I am grateful to have the support of our national president Zennia Yuzyk and the national executive, the past national presidents and executives, the Promin conveners at all levels - national, provincial and local, as well as a supportive editorial board. As well, I am most fortunate to have Oksana Sushko as an editorial partner. She brings to the journal the viewpoint of a younger generation, as well as her creativity in formatting to make the journal aesthetically pleasing, and allows us to provide our printer with a camera-ready document. I am indeed grateful to everyone who in any way supports our efforts as editors, those who contribute articles, provide information, suggestions and yes criticism, as well as those who support Promin financially. A most sincere thank you to all.

Oksana regrets not being able to be with us today, and has asked me to relay her comments as follows:

"Each month, as I prepare another issue of Promin, I remember my grandmother, blessed memory Emelia Stepowa, as clearly as if she was just here. As I look over each month's submissions of articles about the tremendous contributions our organization makes to heritage and faith, I am again transported to that timeless place where Baba joyfully toiled to preserve, nurture and grow the roots of our history. She, together with hundreds of other Ukrainian women, knew the monumental importance of continuing to weave the vibrant threads of our ancestors into the fabric of our future in Canada. These women, among whose historical triumphs we are now privileged to stand, knew that as our global society continued to evolve, a sure footing grounded in a solid foundation of faith and family would mean the difference between cultural harmony and painful fragmentation. For our original heroines - the pioneers who ignited the first spark of the UWAC - our organization was a place of refuge, learning, fellowship, prayer, and community for women in a new land. Today, generations later, we face new and complex challenges that, without a sure footing, can easily tear us in conflicting directions. For us, although we are no longer newcomers to this country, the UWAC continues to meet the very same needs as it did all those years ago. For future generations, this solid grounding in a community of strong and dedicated women will become even more critical, as the world confronts our daughters - and their daughters - with increasingly deceptive and dangerous provocations.

All that I just described to you, or a very similar train of thought, accompanies me on each month's journey toward completing an issue of Promin. While I have not met most of you in person, I somehow feel as if I know you, through your words and photographs, your community activities and creative endeavours, celebrations and sorrows, all woven from our common threads. I consider it a privilege to serve our community in this way - by bringing together your stories, and presenting other articles that I hope will edify us and keep our heritage strong. Promin is our documented legacy. It helps to keep us visible and current, so that future generations will realize and understand the enormous, life-changing consequences of a focused and unified community of women. It is our responsibility - inherited from our mothers, grandmothers and great-grandmothers - to keep the flame of our tradition burning, as the symbol of Promin itself represents.

I know that my Baba would agree. I bet yours would too."

Отож мій заклик до вас сьогодні ось такий: будьмо достойні славної минувшини! Будьмо сильні, щоб виконати місію не тільки для теперішнього часу, а й для майбутности, бо тільки спільна наша праця принесе нам бажаний і належний успіх.

Хай вічно палаючий смолоскип, який до цього часу освітлював нам дорогу до плекання наших ідеалів, і надалі просвічує нам шлях на майбутні довгі і багаті роки, щоб наш журнал існував ще довгі роки на користь української громади, а українського жіноцтва зокрема.

As we approach the 50th anniversary of Promin, I challenge each and everyone of you to do whatever it is in your power to assure that our journal continues to flourish and serve the needs of our Association, women in general and the community as a whole, as it has for half a century. Indeed, as already mentioned by Oksana, let us follow the flame of our "smoloskyp" that has carried us thus far and continue to go forward together towards a positive and glorious future for Promin.

May God fortify us in our endeavours! Щасти нам Боже в цій важливій праці!

Congratulations
PROMIN
on your 50th Anniversary

Слава Ісусу Христу!

В імені Союзу Українок Канади сердечно вітаю всіх присутніх на відзначення 50-ліття нашого журналу "Промінь".

The first edition of the Journal came out in January 1960, and was received overwhelmingly well by all UWAC members, who had been waiting for its arrival with much anticipation.

We are very fortunate to have been blessed with excellent editors, who have always worked diligently to produce a publication that serves our Association well, one that we can be proud of.

We are grateful to them for their devotion to the Journal, and their insight and understanding of what would appeal to the readers.

Our current editors, Orysia and Oksana, strive to produce a bi-lingual publication that serves readers in both languages. We thank them for their diligence, and many hours of research and work putting together a journal of such quality.

Through their efforts, Promin is a first-rate Journal, which is second to none in its class. We congratulate them, and convey our appreciation of their caring and dedication.

Soyuzanky, this Journal is ours, the communication tool for our Association. Let us use it for that purpose, by submitting news of our activities, as well as any other information we wish to share with fellow members of our Soyuz.

Most importantly, let us continue to support it, both with our subscriptions as well as donations.

May the Lord continue to bless our Journal Promin, its editors, and all its readers with good health and a long life. Mnohiyi Lita!

Zennia Yuzik
National President, UWAC

КАНАДА

Канада дала мені Волю
І Духа живого дала, -
І тут я знайшов рідну Долю,
І висох тут піт із чола...

Канаді віддав я всю душу,
І серце любовне віддав, -
В Канаді й померти я мушу,
Бо в ній я Людиною став...
(1.VIII.1961)

УМОМ Я БОГА НЕ ВІДЧУЮ

Люблю я Господа душею,
Люблю Його і серцем всім,
І все істотою своєю
Собі про Нього розповім!

Я чую рухи скрізь Господині,
Я чую подихи весни,
І звуки Божі Великодні
Мені приносять тихі сни.

Я чую Бога кожним рухом
І в кожній свуці чуткий Він,
І чую серцем, чую духом
Його в природі тихий дзвін...

Я Бога серцем і душею
Любовно чую й пізнаю,
А ум істотою своєю
Не бачить Бога і в Раю!
(1960)

Митрополит Іларіон

Привіт Президента СУС, Дос. Соні Бейзик

З нагоди ювілею 50-ліття журналу "Промінь" прийміть від усіх членів СУС наше бажання добрих успіхів і процвітання. Промінь був, є і буде єдиний орган Православного жіноцтва в Канаді.

From its inception in 1960 Promin has been a communication medium for all Ukrainian Orthodox women in Canada. Promin belongs to all of us and therefore it is up to all of us to assure its continued growth for many more successful years.

Нехай милосердний Господь благословить і надалі працю цього журналу і щоб Промінь своїм промінням загрівав серця і душі українського православного жіноцтва.

Greetings at Opening Ceremonies of the 56th Biennial Convention of the Ukrainian Self-Reliance League of Canada

I am delighted and proud to greet and welcome you to the 56th biennial convention of the Ukrainian Self-Reliance League of Canada held this year in Regina.

Let me remind you that it is organizations such as ours that have built a valued and respected place in our history and have helped ensure our successes. Through tireless efforts we have encouraged our Ukrainian Orthodox Youth to pursue their dreams, ambitions and goals in Canada and in the world.

We have all been pillars of support in fostering our Ukrainian heritage in this country. This involvement has been a key in keeping our heritage strong and vibrant. We have contributed much to the enhancement of our community and our members are to be commended for their enduring commitment to maintaining and promoting our Ukrainian culture so successfully generation after generation. We have flourished and prospered because we chose not to cast aside our traditions but to enhance and foster them. The thread of the USRL has been woven into the fabric of our community, church and country - richly colouring and strengthening our Canadian tapestry.

Since the earliest days of its existence the USRL has been dedicated to supporting our Ukrainian Orthodox Church in Canada, our Institutes College, our press, our Museum and thus creating an organization founded on generosity and caring. We have thus established a respected tradition of compassionate volunteerism.

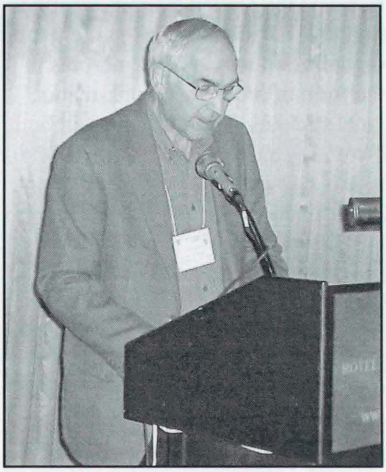
I sincerely hope that USRL's success will inspire all of us as we look forward to the challenge of maintaining and enhancing the reputation of excellence which USRL has earned through the years.

Ми зацвіли і збагатилися тому, що рішили не відкидати наших традицій, а навпаки прийняти, обняти і примножити їх. Нитка Союзу Українців Самостійників міцно вплетена у мереживо нашої спільноти, нашої Церкви і нашої країни - ставши кольоровою прикрасою і силою нашого канадського полотна.

We must all dedicate our faith, our talents and our lives to the Christian and cultural ideals upon which our church and our organizations were founded. May God bless and guide us in this task.

Sonja Bejzyk
National USRL President

Greetings from TYC and CYMK-UOY on Promin's 50th Anniversary



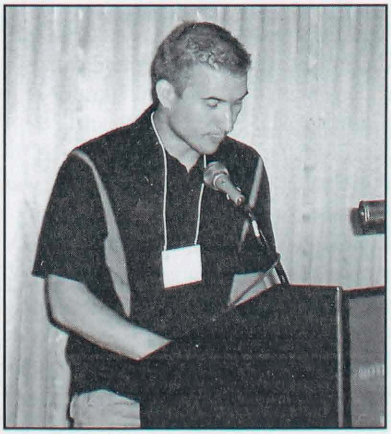
On behalf of TYC, the Ukrainian Self-Reliance Association, may I express our sincerest appreciation on being asked to bring greetings on the occasion of Promin's 50th anniversary. It has been 50 years of hard work, leadership and love of our community and the Ukrainian Women's Association. During these 50 years there have been major challenges, changing demographics and public perceptions which had to be and were addressed. Again, congratulations on a job well done.

But before we go any further, a bit of history. For those who might not be aware, the use of the name Promin, for an educational journal/newspaper is of historical significance. The current Promin which we celebrate and acknowledge today is in great company. Over the last 100 years, Promin has been used by at least half a dozen pedagogical, literary, cultural and community affairs publications, with the first one being published in Vashkivsti, Bukovina, Ukraine in 1904-07. The other Promins were published in subsequent years in various places including Moscow, Chernivtsi, Salzburg, Austria, and Dniepropetrovsk. Our Promin today is in great historical company and carries out a tremendously valuable service to our community.

For the last 50 years, each edition of Promin has had a profound impact on the UWAC membership, our community in Canada and beyond. These issues have focused on historical and current events, social issues, human rights issues, biographic sketches of women making significant contributions to the Ukrainian community in Canada and abroad, and on Ukrainian arts and culture. Over the years, the articles in Promin have helped shape our community's consciousness and sense of identity. It is an irrefutable fact that the growth and viability of our community is hugely dependent on the viability of the UWAC, and Promin is a key communication organ amongst the membership and our community at large. It has been said that any community, any people, who are not aware of their history, do not celebrate their accomplishments, membership, past and present leaders, is doomed. The fact that we are still a vibrant cultural and religious community is, in no small part, a result of the role played and messages communicated by Promin.

Today, more than ever, as we enter the age of information (and misinformation), we need to understand who we are, our values and vision. We need a medium, a vehicle to carry this message to our members and beyond. Promin continues to be one such medium. The UWAC, and the past and present editorial staff, as well as contributors to Promin deserve a huge "Thanks" from all of us, and our continuing support of their advocacy and good works. On behalf of TYC, it is my sincere pleasure to extend to those associated with Promin specifically and to the UWAC generally, a greatly deserved congratulations on this most momentous occasion and on your monumental accomplishments. May Promin, under the auspices of the UWAC, continue to provide that needed guiding light which your logo and name so aptly personify. Thank you, best wishes for the future and God Bless!

Tony Harras
National President, TYC (USRA)



On behalf of the members of CYMK-UOY, I would like to congratulate the editors of Promin on the celebration of 50 years of publication. This is an important milestone for the journal which not only keeps the membership of the UWAC up to date on the work of the organization across the country, but also informs the readers with interesting articles about our religion, history and culture. We wish the editors many more years of publication of this very important asset to the UWAC.

Myron Jurychuk
National CYMK-UOY President

Жіночі Постаті
Women of Influence

Annual Meeting of the World Federation of Ukrainian Women's Organizations

The annual meeting of the World Federation of Ukrainian Women's Organizations was recently held in Lviv, Ukraine - August 18th and 19th.

The meeting was held at the Polytechnical Institute University in a conference room adorned with artwork and ornate architecture. The official opening of the meeting included a greeting by President Marika Szkambara, prayers by representatives of both the Ukrainian Catholic and the Ukrainian Orthodox Churches, greetings from the President of the University, the University's Director of Immigration and Diaspora Liaison, as well as representatives of the city and district administrations. These opening ceremonies were enhanced by the voices of the famous "Trembita" Choir, who sang the Lords Prayer, the National Anthem and a selection of folk songs.

The agenda included reports by executive members as well as activity reports presented by the representatives of the WFUWO member organizations. Highlights of the meeting were Roundtable discussions that provided the opportunity for attendees to provide input into the discussion. This opportunity was much lauded by the participants of the meeting.

The roundtable topics were:

WFUWO - Future Projects, moderated by Olya Danylak. This session brought out some unique suggestions for future consideration by the executive.

WFUWO journal - *Ukrainian Women in the World - Ukrainka v sviti*. This session was moderated by Halyna Kovalevych, the journal's editor, who incidentally is a graduate of the Polytechnical Institute University. Participants stated that the journal is a necessary communication tool and expressed various novel ideas as to how to make it more enticing.

Trafficking of Humans. As chair of WFUWO's Anti-trafficking committee, I moderated this session. Presenters were Olena Kovalchuk from the SALUS Foundation, Ludmyla Maksymovych from Women's Perspectives and Andrij Rozniatowsky, Director of the Family and Youth Division, Lviv City Administration. Each presenter shared the specific programs of their organizations, and underlined the importance of eradicating this horrific abuse of women, children, and men. Women of Ukraine are in the majority of trafficking victims.

Another highlight of this session was the launching of the "Blue Heart" Campaign, as set out by the United Nations' Office on Drugs and Crime. WFUWO was given permission to translate the United Nations information into Ukrainian. Each participating organization was given hand-outs in the form of brochures, book-marks, lapel stickers, (all information in both Ukrainian and English) which they are to use a promotional material within their organizations. As well they were provided with a CD that included the above promotional material and a document on how to plan awareness-raising sessions. A questionnaire was distributed to be returned to the WFUWO office assessing the activities and future plans regarding how each organization plans to address this global atrocity.

The above information has also been forwarded to the UWAC National office for distribution to the branches. Some of the information is included in this issue of Promin.

The participants of the meeting visited the grave sites of some of our Ukrainian heroines, including Olha Basarab. With the placing of memorial wreaths and the singing of Vichnaya Pamyat (Memory Eternal), we honoured their tremendous input into the early Ukrainian Women's movement in Ukraine.

This is but a brief synopsis of two full days of meetings, sharing and camaraderie with women from Ukraine, Germany, Italy, Estonia, Chech Republic, Poland, Belgium, France, Australia, the USA and Canada. It was indeed an honour and a privilege to represent the Ukrainian Women's Association of Canada at this year's annual meeting.

Orysia Sushko

ANNUAL MEETING 2009 - LVIV, UKRAINE

Staircase at the Polytechnical Institute University in Lviv - Annual Meeting participants on their way to lunch

Marika Szkambara, President of WFUWO, welcomed participants at the Official Opening of the Annual Meeting in Lviv

Olya Danylak, moderator of the Future Projects roundtable

Attendees at the Opening Ceremonies of the Annual Meeting in the Conference Hall at the Polytechnical Institute University

УЧАСНИКИ РІЧНИХ ЗБОРІВ СФУЖО У ЛЬВОВІ

Перший ряд з ліва: Марія Галік (Заст. Дир. МІОК), Ірина Ключковська (Дир. МІОК), Оксана Винницька (Почесний Консул Канади у Львові), Оля Даниляк (Заст. Голови СФУЖО), Марія Шкамбара (Голова СФУЖО), Маріа Митрович (Почесна Голова СУ Франції), Орися Сушко (Англ. Секретар СФУЖО), Галя Ковалевич (Адмін. Секретар СФУЖО), Христя Бейлі (Голова СУ Австралії), Дарія Дроздовська (СУ Америки), Н.Н.

Participants of the WFUWO Annual Meeting honouring the memory of Olha Basarab at her gravesite in Lviv

Left: Halyna Kovalevych, WFUWO Administrative Assistant and moderator of the WFUWO Journal roundtable

Right: Orysia Sushko, Moderator of the Trafficking of Humans roundtable

L to R: Evhen Czolij, UWC President, greetng the Assembly, Halyna Kovalevych, Olya Danylak, Marika Szkambara, Orysia Sushko, Presenters at the Trafficking of Humans Roundtable - Andrij Rozniatowsky, Ludmyla Maksymovych and Olena Kovalchuk

Торгівля людьми: факти

Торгівля людьми – це злочин, що ганьбить нас усіх. Торгівля людьми включає здійснювані з метою експлуатації вербування, перевезення, передачу, приховування або здобуття людей через застосування сили або інших форм примусу чи обману. Щорік тисячі чоловіків, жінок і дітей потрапляють до рук торговців "живим товаром" у своїх власних країнах і за кордоном. Торгівля людьми торкається всіх країн світу, чи є вони країнами походження, транзиту або ж призначення жертв. Боротьба з торгівлею людьми є одним з першочергових завдань для Управління Організації Об'єднаних Націй по боротьбі з наркотиками та злочинністю (ЮНОДК), на яке покладені відповідні функції Конвенцією Організації Об'єднаних Націй проти транснаціональної організованої злочинності та Протоколом про запобігання і припинення торгівлі людьми і покарання за неї, що доповнює цю Конвенцію.

Факти

- У кожний конкретний момент у світі в результаті торгівлі людьми примусовою працею займаються 2,4 млн. чоловік (МОП, 2005 рік).

- Жінки і дівчатка складають близько 80 відсотків встановлених жертв торгівлі людьми. Торгівля дітьми складає близько 15-20 відсотків жертв торгівлі людьми. Випадки торгівлі дітьми виявлені в усіх регіонах світу, а в деяких країнах це є найбільш поширеною формою торгівлі людьми (ЮНОДК, 2009 рік).

- На сексуальну експлуатацію припадає близько 80 відсотків виявлених випадків. Експерти вважають, що торгівля людьми з метою примусової праці значною мірою є прихованим явищем і що в більшості випадків переслідування за таку торгівлю чиниться в рамках переслідування за скоєння інших злочинів (ЮНОДК, 2009 рік).

- У 30 відсотках країн, в яких статистичні дані про злочинців класифікувалися за статевою ознакою, вироки за скоєння злочинів, пов'язаних з торгівлею людьми, частіше виносилися щодо жінок, ніж чоловіків (ЮНОДК, 2009 рік).

- Згідно з оцінками Організації Об'єднаних Націй, загальний вартісний об'єм незаконного ринку торгівлі людьми складає 32 млрд. дол. США (МОП, 2005 рік).

- Дані із виявлених випадків показують, що в більшості країн поширенішим явищем є внутрішньорегіональна торгівля людьми (в рамках одного регіону) і що транснаціональна торгівля (між регіонами), масштаби якої хоча і є значними, є порівняно менш поширеною (ЮНОДК, 2008 рік).

- Випадки внутрішньонаціональної торгівлі людьми виявлені щонайменше в 32 країнах з числа тих, щодо яких є інформація, причому в деяких країнах ця проблема є надзвичайно гострою (ЮНОДК, 2008 рік).

Кампанія "Синє серце"

Мета кампанії "Синє серце" полягає в мобілізації людей на підтримку заходів щодо боротьби з торгівлею людьми, які проводяться міжнародними організаціями, урядами, громадським суспільством, приватним сектором і, зрештою, окремими особами. Ще одна ціль цієї кампанії полягає в тому, щоб дати громадянам можливість продемонструвати свою підтримку цієї справедливої справи і сприяти приверненню уваги до проблеми торгівлі людьми, а також усвідомленню гостроти цієї проблеми, щоб активізувати скоординоване вживання заходів для боротьби з цим злочином. Емблема "Синє серце" замислювалося як символ боротьби з торгівлею людьми, так само, як червона стрічка є символом ВІЛ/СНІДу.

UNODC
United Nations Office on Drugs and Crime

blue heart campaign against Human Trafficking

Human trafficking: the facts

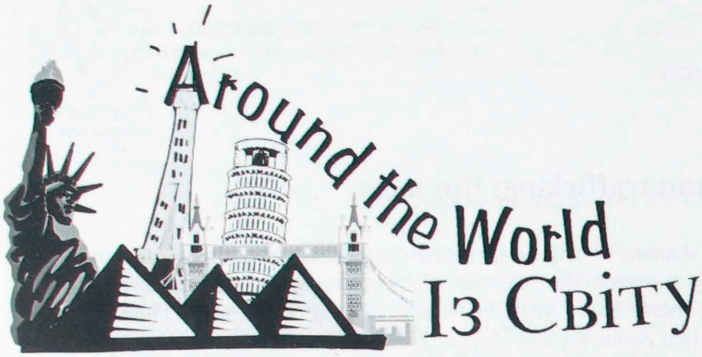
Human trafficking is a crime that shames us all. It involves the act of recruiting, transporting, transferring, harbouring or receiving a person through use of force, coercion, deception or other means, for the purpose of exploiting them. Every year, thousands of men, women and children fall into the hands of traffickers, in their own countries and abroad. Every country in the world is affected by trafficking, whether as a country of origin, transit or destination for victims. UNODC, as guardian of the United Nations Conventions against Transnational Organized Crime (UNTOC) and its Protocol to Prevent, Suppress and Punish Trafficking in Persons has human trafficking as one of its priority areas of work.

The facts

- It is estimated that 2.4 million people throughout the world are lured into forced labour as a result of human trafficking at any given time. (ILO, 2005)
- Women and girls account for about 80% of the detected victims. Child trafficking accounts for about 15-20% of the victims. Child trafficking has been detected in all regions of the world, and in some countries is the major form of trafficking detected. (UNODC, 2009)
- Sexual exploitation accounts for about 80% of the detected cases. Experts believe trafficking in persons for forced labour is greatly under-detected or that it is mostly prosecuted under other offences. (UNODC, 2009)
- In 30% of the countries where the gender of the offender was known, more women were convicted for human trafficking related offences than men. (UNODC, 2009)
- The United Nations estimates the total market value of illicit human trafficking at US$32 billion. (ILO, 2005)
- The data on detected cases show that intra-regional trafficking in persons (within a region) was predominant in most countries and that trans-regional (across regions), though still significant, was relatively less frequent. (UNODC, 2008)
- Domestic trafficking was detected in at least 32 countries among those where information was available, and in some countries, it is a major issue. (UNODC, 2008)

The Blue Heart Campaign

The Blue Heart Campaign's goal is to inspire people and mobilize support for action against human trafficking by international organizations, governments, civil society, the private sector and ultimately by individuals. The Blue Heart also aims to enable citizens to show their support to the cause and to increase understanding of, and create urgency around the issue of human trafficking in order to spur coordinated actions to fight the crime. The intention is that the Blue Heart becomes the symbol for human trafficking as the red ribbon is the symbol for HIV/AIDS.



Reissuing of "Religion and Nation in Modern Ukraine"

Since Ukrainian independence, the religious situation and religious relations in Ukraine have been the focus of international attention. The rebirth of Churches and religious institutions has been accompanied by vigorous competition for the loyalty of Ukraine's believers. The visit of Pope John Paul II to Ukraine and current visit of the newly elected Patriarch of Moscow, Kirill, testify to the centrality of Ukraine both in the Catholic and Orthodox worlds. Ecclesiastical affairs, above all the allegiance of Orthodox believers, have greatly influenced the processes of state-building and nation-building in Ukraine.

CIUS Press has published a number of monographs and collections of essays on problems of religious history by authors and editors such as Ihor Sevcenko, Yaroslav Isaievych, Geoffrey Hosking, Andrij Krawczuk, Paul R. Magocsi, Bohdan Bociurkiw, and David Goa. To those interested in the current religious situation in Ukraine, the volume of essays by Serhii Plokhy and Frank E. Sysyn, entitled, "Religion and Nation in Modern Ukraine", has been especially welcome. The over 15 reviews of the volume have praised this edition as a greatly needed authoritative work on modern religious affairs in Ukraine.

The internationally renowned specialist on religious affairs Michael Bourdeaux evaluated the volume in the Slavic Review in the following manner: "Since the collapse of the Soviet Union, Ukraine has been called the 'sleeping giant' of Europe-one of the continent's most populous nations, but one that has so far had minimal impact on international affairs. Far too little is being published, whether in the realm of scholarly studies or in the press, about this vast new independent country. "Religion and Nation in Modern Ukraine" is, therefore, not only a welcome addition to the literature, but an excellent book in its own right. As scholars conversant with Ukraine will know, the names of Serhii Plokhy and Frank E. Sysyn guarantee the quality of the work. Each has a profound insight into the complex issues facing the country today."

The specialist on religious groups in contemporary Ukraine, above all the Protestants, Catherine Wanner, characterized the topic and volume thusly: "It was not until the late 1980s that many scholars from a plethora of disciplines were forced to concede that they had underestimated the importance of nationality issues, and especially of religion, as forces shaping Soviet history. Few scholars engaged the dynamic interaction of nationality and religion as they played out historically in politics and the daily life of Soviet citizens. The two authors of this book went against this trend and have over the years amassed a distinguished record of scholarship in the fields of Ukrainian history and of religious life over the centuries in this strategically important borderland."

These and over ten other reviews of this book can be read on the CIUS Press web site at www.utoronto.ca/cius/publications/books/religionnation.htm.

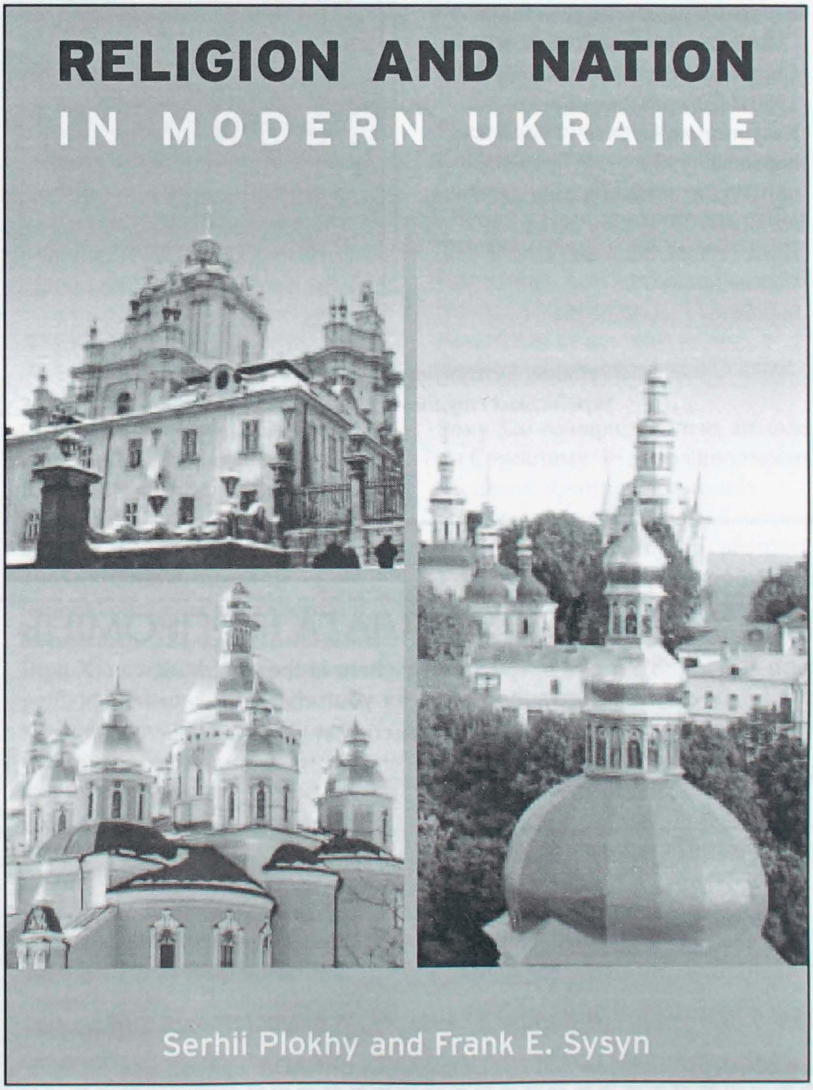
CIUS Press has decided to respond to the ongoing demand for this book by scholars and a wider public interested in religious affairs in Ukraine and the Eastern Christian world by reissuing Serhii Plokhy and Frank E. Sysyn's "Religion and Nation in Modern Ukraine". The book is available in a paperback edition for $29.95 and in hardcover for $39.95 (plus taxes and shipping; outside Canada prices are in U.S. dollars).

Readers interested in matters of Ukrainian religious life can also take advantage of a limited-time opportunity to purchase Bohdan R. Bociurkiw's authoritative scholarly study of the process of dissolution of the Ukrainian Catholic Church in Ukraine by the Soviet authorities: "The Ukrainian Greek Catholic Church and the Soviet State (1939-1950)", hardcover edition; discounted price: $23.97 (reg. $39.95). Twenty reviews of this book can be found at http://tinyurl.com/mcd5e3.

Canadian Institute of Ukrainian Studies

Перевидання "Релігія і нація в модерній Україні"

Від часу здобуття Україною незалежности релігійна ситуація та релігійні відносини в Україні були в центрі міжнародньої уваги. Відродження церков та релігійних установ супроводжувалося енергійним суперництвом за прихильність віруючих. Візит папи Івана-Павла II та нещодавній візит новообраного московського патріарха Кирила до України засвідчили її центральне місце як у католицькому, так і православному світі. Еклезіастичні питання, а зокрема справи церковної приналежності православних віруючих, великою мірою, вплинули на процеси державо- і націєтворення в Україні.



Видавництво КІУСу вже видало низку монографій і збірок есеїв із питань релігійної історії таких авторів і редакторів, як Ігор Шевченко, Ярослав Ісаєвич, Джефрі Госкінґ, Андрій Кравчук, Павло Магочі, Богдан Боцюрків і Дейвід Ґоа. Для тих, хто цікавиться релігійною ситуацією в сучасній Україні, особливу увагу привернула збірка есеїв Сергія Плохія і Франка Сисина "Religion and Nation in Modern Ukraine" ("Релігія і нація в модерній Україні").

Відомий і міжнародньо визнаний фахівець із релігійних питань Майкл Бордо так оцінив це видання у "Slavic Review": "З часу розпаду Радянського Союзу Україну називали «сплячим велетнем» Європи - одну з найбільш населених країн континенту, яка ще не справила помітного впливу на міжнародній арені. Занадто мало видається, чи то на ниві наукових студій, чи в пресі, про цю величезну нову незалежну країну. Тому "Religion and Nation in Modern Ukraine" не лише вагомий внесок у цю ділянку, але й просто чудова книга. Науковцям, обізнаним з українськими питаннями, відомо, що імена Сергія Плохія і Франка Сисина гарантують високу якість досліджень. Кожен із них має проникливий погляд на складні питання, з якими сьогодні зіткнулася країна".

А ось як відгукнулася на вихід книги Кетрін Воннер, знавець із релігійних питань у сучасній Україні, насамперед протестантизму: "Тільки наприкінці 1980-х багато науковців

з різних дисциплін змушені були визнати, що бони недооцінили важливости національних питань, а особливо релігії, як чинників, що формували радянську історію. Лише одиниці зверталися до питання про взаємодію між національністю і релігією, як вони в історичному процесі впливали на політику й повсякденне життя радянських людей. Серед них і два автори цієї книги, наукові праці яких в ділянці української історії і релігійного життя внесли видатний вклад у вивчення цього стратегічно важливого пограниччя".

Цей та інші огляди (а їх понад десяток) книги можна прочитати на веб-сторінці Видавництва КІУСу: www.utoronto.ca/cius/publications/books/religionnation.htm.

Видавництво КІУСу вирішило перевидати працю Сергія Плохія і Франка Сисина "Religion and Nation in Modern Ukraine", відреагувавши на триваючий попит на книгу серед науковців та ширшої публіки, які цікавляться релігійними справами в Україні й східньо-християнському світі. Книга наявна у м'якій палітурці за 29.95 кан. дол. та у твердій палітурці за 39.95 кан. дол. (плюс податок і поштові витрати; поза межами Канади ціни в долярах США).

Читачі, які цікавляться справами українського релігійного життя, мають також нагоду придбати авторитетну наукову працю Богдана Боцюркова про розпуск Української Католицької Церкви в Україні радянською владою: "The Ukrainian Greek Catholic Church and the Soviet State (1939-1950)" ["Українська Греко-Католицька Церква і Радянська держава (1939-1950)"], тверда палітурка; знижена ціна 23,97 кан. дол. (реґ. 39.95 кан. дол.). Двадцять оглядів цієї книги можна знайти на http://tinyurl.com/mcd5e3.

Канадський інститут українських студій

ORDERS for both books can be placed via the secure on-line ordering system of CIUS Press at www.utoronto.ca/cius or by contacting CIUS Press, 430 Pembina Hall, University of Alberta, Edmonton AB, T6G 2H8. Tel: (780) 492-2973 or cius@ualberta.ca.

ЗАМОВЛЕННЯ можна зробити через захищену електронну систему Видавництва КІУСу за адресою www.utoronto.ca/cius або звязавшись безпосередньо з видавництвом, 430 Pembina Hall, University of Alberta, Edmonton AB, T6G 2H8. Тел: (780) 492-2973 або cius@ualberta.ca.

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Воздвиження Чесного й Животворящого Хреста Господнього

Після того як припинилося поганське переслідування християн (а сталося це в IV столітті про народженні Ісуса Христа, - за часів імператора Констянтина Великого) Віра Христова стала дозволеною вірою в Римській державі. А трохи пізніше, завдяки імператорським постановам (едиктам з 311-го і 313-го років), Віра Христова стала державною релігією Римської імперії. І за того часу, як свідчить історія, імператор римський Констянтин був на полі бою. І ось він та його військо тоді побачили на небі ясного хреста з таким написом на ньому: "Цим переможеш". Імператор Констянтин звелів тоді зробити хреста своїм воєнним знаменом і так він переміг ворогів. І після цього він також і Віру Христову взяв під свою опіку.

За їхні великі заслуги для справи поширення Віри Христової та опіки над нею Констянтин Великий та його мати Олена були удостоєні званням Святих царів Рівноапостольних.

Рівноапостольний цар Констянтин сповнився бажанням будувати храми Божі на Святих Місцях у Палестині та відшукати хреста, на якому був розп'ятий Спаситель Христос. За виконання цього бажання царя з великою радістю взялася його мати, Св. Рівноапостольна цариця Олена.

Року 326-го цариця Олена виїхала до Єрусалиму, і там, за допомогою місцевих жителів, по довших розшуках знайшли в одній з печер три хрести, на яких були розп'яті Спаситель і два розбійники з Ним. Там-таки вона знайшла дощечку, на якій було написано "Ісус Назарянин, Цар Юдейський".

Тепер треба було розпізнати між цими трьома хрестами того хреста, на якому був розп'ятий Спаситель Христос. За порадою єпископа Єрусалимського Макарія почали дотикати до тих хрестів хвору жінку. Коли доторкнули її до перших двох хрестів, то не сталося ніякого чуда, але коли доторкнули її до третього хреста, то жінка відразу видужала. Склалося було так, що саме тоді на цвинтар несли покійника, і до нього зараз почали доторкати всі ці три хрести. Коли доторкнули до нього третього хреста, то покійник ожив.

Таким чином було знайдено того Хреста, на якому був розп'ятий Ісус Христос.

Тоді цариця Олена, єпископ Макарій і присутні люди побожно поклонилися цьому Хрестові. А коли вістка про знайдення Хреста Господнього поширилася по Єрусалимі, то дуже багато людей прийшло на те місце, щоб поклонитися йому та хоч трохи доторкнутися до нього. Але тому що людей було дуже багато і цього не було можливо зробити, то всі стали просити єпископа Макарія, щоб він хоч показав їм його.

Тоді єпископ Макарій вийшов на підвищенні, і почав воздвигати (підносити в гору) Хреста Господнього. А люди, побачивши Хреста, що його підносив єпископ Макарій, кланялися, ревно молилися й раз-у-раз повторювали: "Господи, помилуй".

Св. Рівноапостольні Констянтин і Олена на місцях страждання, похорону й воскресення Ісуса Христа збудували великі храми в пошану Спасителя. Збудували вони церкву й на Елеонській горі,

в Вифлеємі та у Февроні - біля Мамрійського дуба, де поселився був старозавітній патріярх Авраам, - після того, коли він з своєю дружиною Сарою та з сином брата свого, Лотом, покинув був своє попереднє місце поселення - Халдейський Храм.

Цариця Олена принесла частину Хреста Господнього своєму синові - цареві Констянтинові, а другу частину залишила в Єрусалимі, і вона й досі зберігається в церкві Воскресення Христового в Єрусалимі.

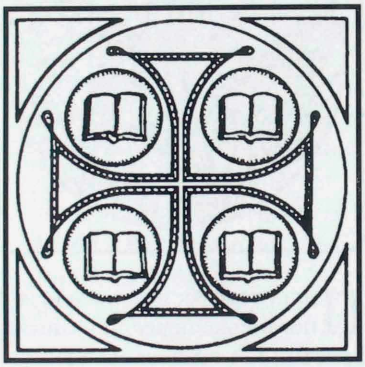
У пам'ять знайдення цього Хреста та піднесення його єпископом Макарієм на показ людям Православні Церква встановила Свято Воздвиження Чесного і Животворящого Хреста Господнього, і це Свято є одним з дванадцяти рокових свят, а святкується воно кожного року 27-го вересня.

У це Свято священик у повному облаченні виносить прикрашеного квітами Хреста при похоронному співі "Святий Боже...". Після тропара "Спаси, Боже, людей Твоїх..". священик стає з Хрестом посеред церкви і при виголошенні єктенії п'ятикратно возносить Хреста, обертаючись з ним на схід, захід, південь і північ, і знову на схід - під багаторазовий спів вірних "Господи, помилуй".

Священик після цього повертається з Хрестом до Аналоя, кладе його там, і під трикратний спів "Спаси Господи, людей Твоїх..." тричі обкаджує Хреста та Аналой. Опісля всі вклякають і велично співають тричі "Хресту Твоєму, поколяємось, Владико, і Святеє Восресення Твоє славимо".

На спомин страждань Христа Спасителя в це Свято належить придержуватися строгого посту.

Свята Православної Церкви
Прот. д-р Іван Стус
Переклад на англійську мову
Леони Фарини-Бриджис
Видання СУК з Фундації
ім. Наталії Кобринської
(Едмонтон, 1983)



The Elevation of the Virtuous and Life-giving Cross

The persecution of Christians ceased in the fourth century A.D., during the reign of Constantine the Great. Christianity was tolerated within the Roman Empire, and shortly thereafter, with edicts of 311 and 313 A.D., it became the official religion of the Roman Empire. It is said that, at the time, the Emperor Constantine and his army were on a field of battle. They saw above them in the heavens a shining cross bearing the following inscription: "By this sign you shall conquer." Emperor Constantine decided then to make the cross his emblem, and with it upon his banner, Constantine overcame his enemies. After this incident, Constantine became a defender of the Christian faith.

For the work they did to spread the Christian faith and for their defense of it, Constantine the Great and his mother, Helena, are honoured as saintly kings equal in stature to the apostles.

King Constantine wanted to build churches upon all the sacred Christian places in Palestine and he also wanted to find the cross upon which Christ had been crucified. St. Helena, the Queen Mother, took these tasks upon herself.

In 326 A.D., St. Helena left for Jerusalem, and there, with the help of the citizens of Jerusalem, she found, in a cave, three crosses, upon which the Saviour and two thieves had been crucified. She also found a sign bearing the inscription: "Jesus of Nazareth, King of the Jews".

It was then necessary to ascertain which of the three crosses was that upon which Christ had been crucified. On the advice of the Bishop of Jerusalem, Makarios, a sick woman was brought into contact with the crosses. Upon contact with the first two crosses, nothing happened. However, when the woman touched the third cross, she was immediately cured. Just then a corpse was being brought to the cemetery for burial. When it was brought into contact with the first two crosses, nothing happened; but when the dead man was touched by the third cross, he came back to life.

Thus was found the cross upon which Christ had been crucified.

The Queen Helena, the Bishop Makarios and those present piously reverenced this cross. And when the news of its discovery spread through Jerusalem, many people came there to bow down before it and to try to touch or get close to it. But because there were so many people, it became difficult to get even a glimpse of it, so the crowd asked Bishop Makarios to lift the cross in order that it might be viewed. Bishop Makarios ascended a knoll and lifted up the Lord's cross. Whereupon the people knelt and prayed, saying repeatedly, "Lord have mercy!"

Saints Constantine and Helena had large churches built upon the sites of the suffering, burial and resurrection of Jesus Christ, honouring the Saviour. They also saw to the building of Churches upon the Mount of Olives, in Bethlehem and in Hebron, beside the oak of Mamre, where Abraham of the Old Testament had settled after he and his wife, Sarah, and his brother's son, Lot, left their first home, Ur of the Chaldees.

Queen Helena brought her son a piece of the Lord's cross, leaving the cross itself in Jerusalem where it has been preserved until this day in the Church of the Resurrection.

To commemorate the discovery of Christ's virtuous and life-giving cross and its elevation by Bishop Makarios, the Orthodox Church declared a feast day which is celebrated annually on the 27th of September. It is one of the twelve most important church holidays.

At this time, the priest in full regalia, carries out a cross decorated with flowers while the funeral version of "O Holy God" is sung. After the troparion "Bless, O Lord, Thy people", the priest stands with the cross in the middle of the church and during the "ektenia" lifts the cross five times, turning it towards the east, west, north, south, and then again towards the east, while the people repeatedly sing, "Lord have mercy".

After this, the priest returns with the cross to the "analoy", puts it there, and, to the thrice-sung "Bless, O Lord, Thy people" incenses three times the cross and the analoy. Then all kneel and grandly sing thrice,

"To Thy cross, O Lord and Master, we bow down in worship, and we glorify Thy holy resurrection."

In remembrance of Christ's suffering, a strict fast is observed on this day.

Feast Days of the Orthodox Church
Very Rev. Dr. Ivan Stus
Translated by Leona Faryna-Bridges
Published by the UWAC,
Natalia Kobrynska Foundation
(Edmonton, 1983)

To Thy cross, O Lord and Master, we bow down in worship, and we glorify Thy holy resurrection

The Cross is the guardian of the whole earth; the Cross is the beauty of the church.
The Cross is the strength of kings; the Cross is the support of the faithful.
The Cross is the glory of angels and the wounder of demons! (Matins Hymn)

Life and Culture
Життя і Культура

370 років від народження гетьмана Мазепи

Київ - 20-го березня виповнилося 370 років від дня народження Івана Мазепи. Упродовж 21-го року - з 1787 до 1709-го - він був гетьманом України. Період його правління історики називають Мазепинським ренесансом.

За словами дослідника Костянтина Щероцького, "це був час розквіту української культури, науки, мистецтв, час заможності народу і загального задоволення життям після кількох століть військового життя". За правління Мазепи піднесення промисловості, науки і культури відбувалося по всій Гетьманщині, але найбільше це відчувалося у головному місті країни - древньому Києві.

"Град Київ стоїть на Дніпрі, на високих горах, надзвичайно красивий, у московському царстві подібного за красою града не знайти", - такий запис залишив у своєму щоденнику московський старообрядець Іван Лук'янов, який проїздом перебував у Києві 1701-го року. Це був чотирнадцятий рік правління в Україні гетьмана Івана Мазепи. Час, коли після затяжного періоду громадянських воєн та інтервенцій ціла країна і її головне місто Київ переживали велике відродження.

Мазепа буквально підняв древнє місто з руїн

Спочатку його коштом відновили найбільшу святиню Києва - Печерську Лавру, яка до цього десятки років перебувала в занепаді після руйнівного візиту кримських татар. Почали з відбудови головного храму Лаври - Успенської церкви. І завершили будівництвом кам'яного муру навколо монастиря, яке обійшлося в мільйон золотих. Зате після його спорудження Лавра перетворилася на неприступну фортецю у тих межах, які донині визначають кордони святої обителі.

Коштом гетьмана відновили також древній собор Святої Софії і споруди Кирилівського монастиря. Мазепа фінансував не лише відбудову поруйнованих давніх церков, але й будівництво нових. За гетьмана у Києві постали два чудові барокові храми - Микільський собор і Богоявленська церква при Братському монастирі (нині більш знаному як Києво-Могилянська академія).

Другий Єрусалим

Ректор Могилянської академія Феофан Прокопович 1705-го року писав, що "Київ усі християни одностайно називають другим Єрусалимом". Древнє місто в ті часи вражало не лише красою храмів і монастирів, Київ за Мазепи став головним центром духовности та освіти на теренах Східної Європи.

У Братській школі, яка завдяки Мазепі отримала статус Академії, навчалися юнаки з усіх кінців Південно-Східної Європи. Гетьман забезпечував діяльність академії пристойним фінансуванням. І її вважали рівноцінною найповажнішим європейським вищим школам. Цікава цитата з лейпцігського журналу "Європеїшен Фама" за 1705 рік: "У Москві почали вивчати латинську та грецьку мови. Такі дисципліни вже давно викладають у Римі, Падуї та Києві".

Києво-Могилянську академію називали тоді Могило-Мазепинською. На початку 18-го століття там навчалося понад 2 тисячі студентів, а це, як стверджує історик Крупницький, побило всі європейські рекорди за чисельністю слухацької авдиторії. "Не було і не буде подібного до Мазепи", - так писав лаврський монах, сучасник гетьмана. І, власне, чи випадає навіть сьогодні це заперечити?

(Київ-Прага) Радіо Свобода

Поезія Poetry

Книжка говорить...

Богдан Кабарівський

Листочки білі з чорними жилками,
де-не-де барвний для прикраси цвіт,
чи вже пізнав ти, хто я? Поруч мами -
найбільший друг твій, йду з тобою в світ.

Беру тебе за руку, ще дитину,
і в казки край для радощів веду,
у школі вчу, як жити, світ любити,
перемагати горе і біду.

А скінчиш школу, юнаком зробився,
то знай, що в тобі мало ще тих знань...
Тоді лиш в мене відповідь ти знайдеш
на безліч всяких і важких питань:

Як сонце гріє, дощ коли спадає,
звідкіль недуги, як їх берегтись,
світи широкі розгорну для тебе,
усе, що треба, в мені ти знайдеш!

Коли нераз у час важкої праці,
знеможений, геть вибитий із сил,
до мене поспішиш - скріплю я твого духа,
змiцню я лет твоїх охлялих крил.

Коли ж не сам ти, жінку, маєш, діти,
а голод в хату зазирне вікном -
мене спитай, як з лихом битись треба,
щоб не упасти під біди ярмом.

Хто ж біль загоїть, муки втихомирить?
Хто заспокоїть пристрасти життя?
Скріпить, пригорне, дасть розраду серцю?
Хто? Хто, мій друже? - Книжка! - тільки я!

Golden-braided Fall...

Mikhaylo Dray-Khmara (1889-1938)

The entire world my eye receives;
I love its colours and its lines;
The sparkling ploughshare deeply cleaves
The glebe that cloaks my world's designs.

I love the words that still ring clear,
That fragrant as the mead can please
That in the depths of some dark mere
Have lain for long, dull centuries.

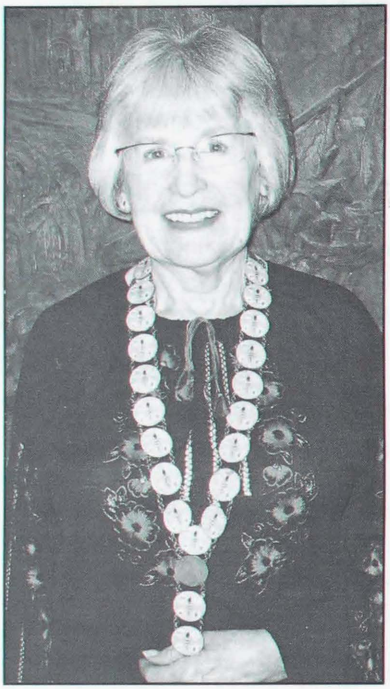
A provocation suits them best,
Oft born in unexpected pools;
The iamb and the anapaest
Alone would guard poetic rules.

The golden-braided Fall I hail,
Where sorrow like a ruby gleams
Set in a ring; it cannot fail
As yet to dominate my dreams.

I look and listen: clear as noon
The current of creation sings;
I seem to know that very soon
My verses too will spread their wings.

About Mikhaylo Dray-Khmara *(born near the town of Cherkassy): After a brilliant career as a student at the University of Kiev, he became a professor of languages and an acclaimed poet renowned for his vivid imagery. Because of his nationalist bent, he was arrested and underwent an ordeal by the dreaded Cheka who in vain attempted to extract from him a confession of counter-revolutionary activities against the regime. After years of forced labour in the gold mines of the Kolyma region in far eastern Siberia, he was taken to Ortukan labour camp, where he succumbed to hard labour, hunger and cold.*

СОЮЗ УКРАЇНОК КАНАДИ
Ukrainian Women's Association of Canada



Zennia Yuzik
National UWAC President

We are into autumn, the students are back at school, the days are shorter, the smell of harvest is in the air. The time has come to begin our new Organizational Year. We hope that each of you had a great summer, and are revitalized for a new season of activity. May all of you have a successful, productive year.

CONVENTION 2009

The biennial convention of the Ukrainian Self-Reliance League held in Regina, SK on August 6-9, 2009 is now behind us. We report that it was interesting, informative and successful, and we look forward to implementing the ideas and decisions in this upcoming term. There were 57 UWAC delegates attending, with the Provincial breakdown as follows: British Columbia - 6; Alberta - 13; Saskatchewan - 20; Manitoba - 9; Eastern - 9. There were 13 delegates from the Ukrainian Museum of Canada.

We were honored to have His Eminence the Most Rev. Archbishop Yurij along with several members of the clergy in attendance during all three days. His Eminence Metropolitan John attended the Heirarchical Divine Liturgy held at Regina's Descent of the Holy Spirit Sobor on Sunday, and honored us with his attendance at the luncheon.

There were over 70 CYMKivtsi registered and participating at the convention. Three CYMK delegates were part of a panel at the final UWAC session. They presented some very thought-provoking ideas, which we will be sharing with all executives and branches in our first newsletter of this new term, to be sent out later this fall. A choir of CYMK delegates, capably directed by Lesia Pohoreski, sang the second part of the Divine Liturgy, and we were all moved by the beauty of their young voices. Their participation in the Divine Liturgy was a wonderful culmination to the three days, and we sincerely thank them.

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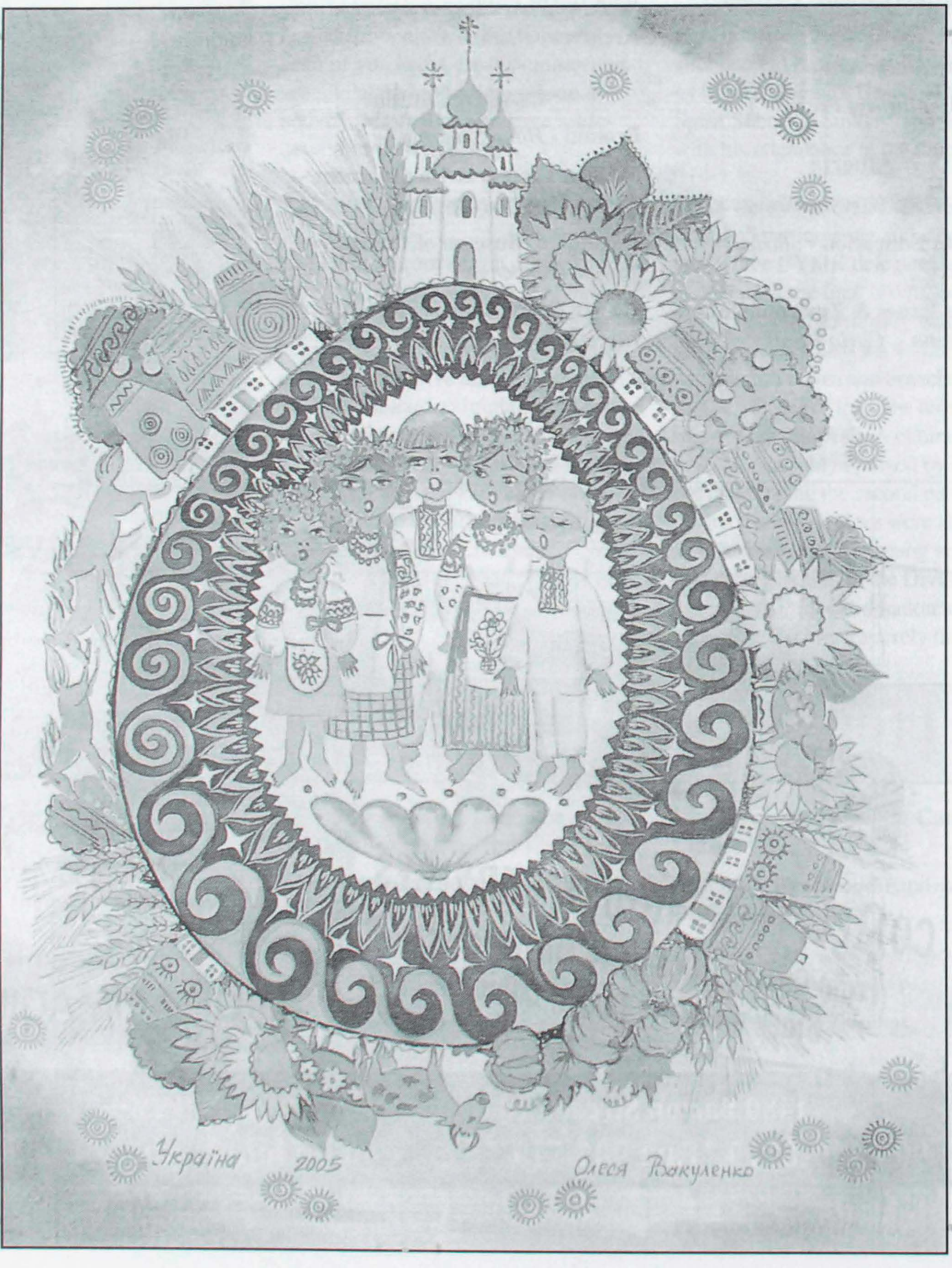

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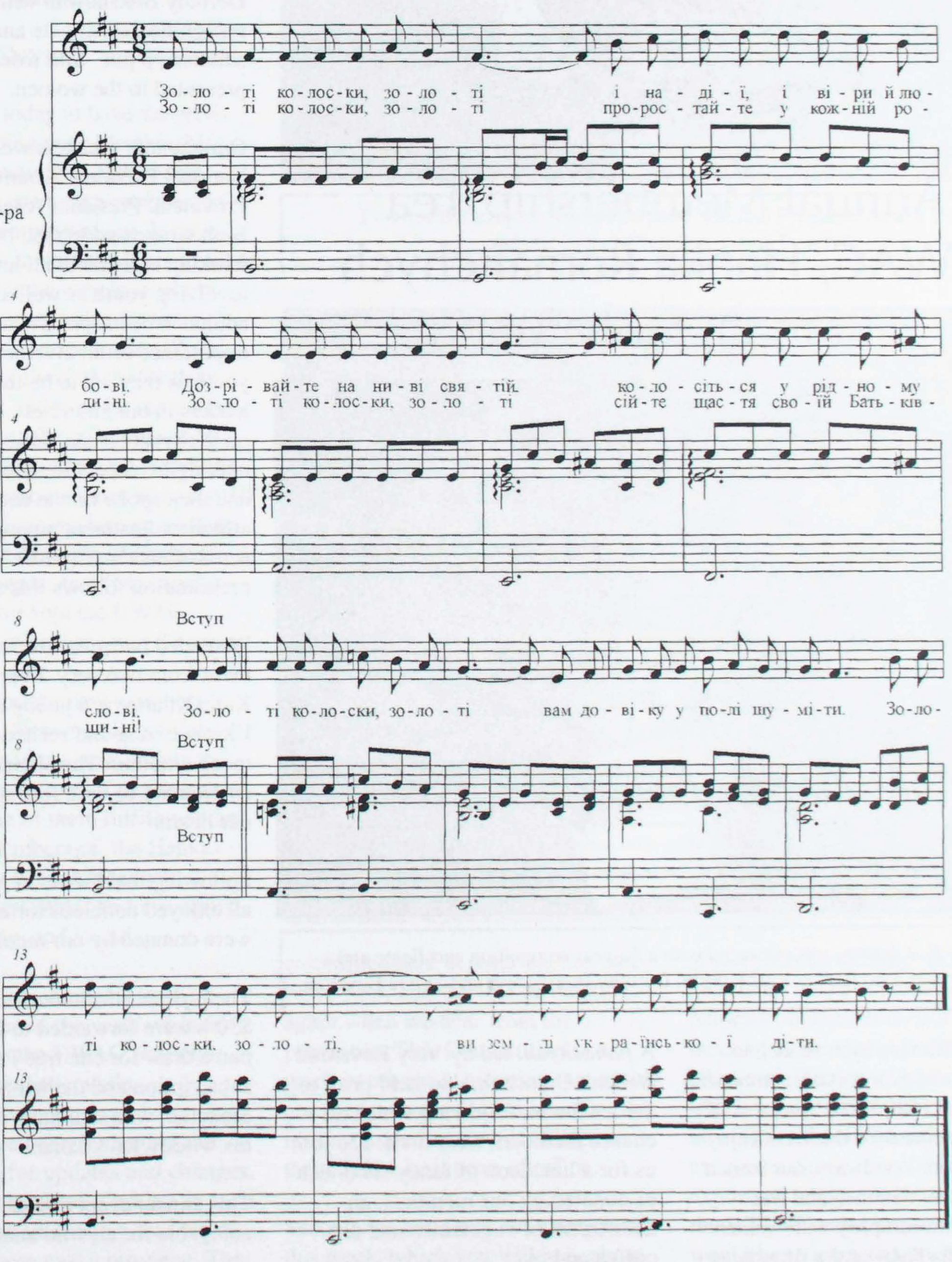


Громадська Хроніка

Community Events

Annual Membership Tea
UWAC, Hanka Romanchych Branch, Saskatoon

Dorothy Bokshowan was presented with a 50-year recognition certificate and a smoloskyp pin. L to R: Cec Kachkowski, Dorothy Bokshowan and Sylvia Boychuk

The Hanka Romanchych Branch in Saskatoon held their annual membership tea on March 15th, 2009. More than 80 women participated in this most enjoyable afternoon. As always, our branch extended an invitation to and was pleased to join company with women from the Olha Kobylanska Branch, as well as other branch members.

A *panachyda*, led by Very Reverend Bohdan Demczuk, was held prior to the luncheon, following which all church members were invited to join us for a luncheon of fancy sandwiches donated by our members, an assortment of vegetables and dip, coffee and tea.

Cecilia Kachkowski welcomed new members Josephine Bokshowan and Elizabeth Boyko with a copy of our constitution. We also honoured long service members. President Sylvia Boychuk was pleased to present Mary Harasym with a 60-year recognition certificate and a smoloskyp pin, and Dorothy Bokshowan with a 50-year recognition certificate and a smoloskyp pin. Silk roses were also presented to the women.

Our keynote speakers were UWAC National President Zennia Yuzik and Provincial President Aileen Pillipow. Both women addressed the need for working together at all levels and involving youth as well as older adults. Aileen spoke mainly on the importance of involvement of our youth as they are to be the future leaders in our churches. Zennia spoke on the progress the National Office is making in respect to several articles and then spoke on the need for an attitude adjustment among all of us across Canada. (Zennia Yuzik's presentation follows this article.)

We ended our program with entertainment from two very diverse groups: Katia Khartova, a young artist from Ukraine, sang and recited poetry with much emotion. The choir, Holosy, also entertained us with folk songs dear to our hearts.

Following the afternoon program we all enjoyed delicious tortes, which were donated by our members.

The proceeds from our tea, totaling $300, were forwarded to Promin. We had a draw for one free Promin subscription and the winner was Ray Stokalko, who will have it delivered in his wife Helen's name.

This annual event proves to be very enjoyable for all who attend.

Article prepared by May Humen

Address by Zennia Yuzik

Membership Tea - UWAC, Hanka Romanchych Branch, Saskatoon

Provincial President Aileen Pillipow, National President Zennia Yuzik and our Branch President Sylvia Boychuk

Madam President, Reverend Father, Honored guests, Members of the UWAC, and Guests,

Slava Isusu Chrystu!

I am pleased today to have the privilege of attending your Membership Tea. Branch activities such as this motivate and encourage members to carry on the purpose of our Association, and look toward the future. I wish to congratulate the members whom you are honouring today for their many years of service to the UWAC, and I sincerely thank them for their dedication to, and love for our Association. Reaching the milestone of 50, or 60 years of membership is quite an accomplishment, and they have earned the honour which we bestow on them today. It is the example of members like these women, and their counterparts, that have kept the UWAC vibrant and active these past 83 years.

Mary Harasym was presented with a 60-year recognition certificate and a smoloskyp pin. L to R: Cec Kachkowski, Mary Harasym, Sylvia Boychuk and Mary's daughter, Sonia Mysak

I also welcome the new members to your Branch. New members bring new life, new ideas, new people to share in the activities of the branch. I wish each one of them fulfillment and success as members of the Hanka Romanchych Branch. May your journey in the UWAC be long, fruitful, interesting, and joyful.

I will take a few moments to share with you some of the work we have been doing in the UWAC National Office the past little while.

First, we have been reviewing the Constitution for updates and changes. There is a committee working in each Provincial jurisdiction so that we can have input from every province. The committee here at National has met twice now, and we will be meeting again when we hear from the provinces. This Constitution is a work in progress, meaning that at this convention we will be discussing the ideas we receive, and working on those in the next term of office.

Second, we have sent out a newsletter this week, which you will hear about at your branch meeting. In this newsletter we have included summaries from the minutes of the last meeting of the World Federation of Ukrainian Women's Organizations of which we are a member organization, as well as other information from their executive. Some branches have expressed interest in learning about the WFUWO, and one of the ways would be to learn about what goes on

at their meetings. If any of you would like to know more, you can refer to their website, or let us know and we can arrange for some way for you to get this information.

Thirdly, to preserve Promin copies for Archives, the issues from each year up to 2001 have been bound into a hard cover book. Our executive has taken on the project of binding the issues for the years up to 2008, which are at the book binders at this time.

Fourth, our website is being updated on a regular basis. What we need to do yet is complete the inventory list. I encourage each of you who is internet connected to visit the website whenever you have the chance to do so.

Just a reminder again, that the National CYC convention is being held in August in Regina, which is just a hop and a skip away. I encourage as many of you as possible to attend, as we have some important decisions to make for the future of UWAC. We will be celebrating the 50th Anniversary of Promin at the Friday luncheon at this Convention. We have formed a Program Committee, and they are working on planning this event. The Guest speaker will be Orysia Sushko, the Editor-in-Chief of Promin.

After much thought and soul-searching, I decided to touch on another subject that has been troubling me lately, which I hope will result in a change of attitudes among our members. No one is immune to this need for change; we all need an attitude adjustment once in while for our own good and for the good of those around us. I don't say these words with acrimony or accusations. I say them with Christian love for all, and especially with love for our church and for our organizations.

In the past year and a half, I have attended Provincial Conventions in other provinces, I have visited other branches, I have spoken with many people, and have heard much of what goes on throughout Canada. I have heard many good, positive things which make one feel good, and create a feeling of optimism and hope for the future. On the other hand, I have heard things which have saddened me, and made me concerned about the future. These are the kinds of things we try not to bring up very often because they are negative and of course we don't like negativity. We sort of hope that they will go away, but most of the time they don't. They are extremely detrimental to the growth of membership in our organizations and our Church. These are problems in the form of disagreements or differences of opinion that get out of hand.

I realize that there are, and always have been, little disagreements or differences of opinion, but, with the desire for peaceful co-existence, these usually get worked out satisfactorily and life goes on. What I'm referring to is the more serious in-fighting that goes on where people become divided, stalemates are reached, and the problems escalate to the point where it is difficult to find solutions, especially when one side feels that they are totally correct. This sort of thing, if not solved, can eventually lead to the destruction of an institution. I can vouch for that, because we have seen it happen.

Unfortunately, we have an example I can use. Right now we are dealing with the disbanding of a branch which was still viable; there was no real reason for closing. I will not go into detail, but briefly, it happened because there became a division among the members. The division came when a few members became influenced by the church executive, which for some unknown reason began to harass the UWAC branch in various ways. This continued for quite some time, and gradually escalated. It led to the stepping down of the UWAC branch president, and needless to say, no other member would accept the position. They could not continue under those conditions, therefore, resolved to disband their branch. How sad for all of us! And sadder yet is the fact that there are similar situations occurring here and there in other parts of Canada.

Mistakenly, the Church executive assumed that the UWAC branch was under their jurisdiction, and as such, had to do what they demanded, which is one reason why problems and misunderstandings will occur. We assume that everyone is familiar with the structure of the Church and the Lay Organizations, as to how everything falls into place, however, we see that it is not always so. Apparently, as we see in this case, there still are misconceptions. Our church has been around for ninety-one years, and our UWAC has been around for eighty-three of those years, but some people are still unsure of how we function.

I have spoken about this on prior occasions, and I need to explain it again for purposes of clarification. To help me illustrate, I will again use the analogy I heard Reverend Father Luchak of Winnipeg use some years ago. It explains the structure very well.

Father Luchak equated all the Ukrainian Orthodox people in Canada as one body. As all bodies do, this Ukrainian Orthodox body has two arms. One arm is our Ukrainian Orthodox Church of Canada, which is most essential to the functioning of this body. I do not need to give you a sermon on why we need the church, as we, hopefully, are all well-versed in that from attending, participating, listening to the teaching of our priests, reading scripture and spiritual material. We need the church for our spiritual well-being, and salvation, as it is the only gateway to heaven.

The other arm is the Ukrainian Self-Reliance League or CYC , which is made up of all our Lay Organizations: UWAC, TYC, CYMK, the Institutes, the Museum. This arm is also most essential to this Ukrainian Orthodox body, as it is our Cultural arm. People cannot exist successfully as a group without a culture, we all know that.

We also know that in order for a body to function properly, it needs two arms, and our Ukrainian Orthodox body has just that. The two arms of a body must work together in harmony. They must both do their part so that the body functions well and stays healthy. We can't have them pulling in different directions and expect that everything will be well. They must co-operate in order to achieve success. When the Church and the Ukrainian Self-Reliance League work together harmoniously, all the needs of our people are met.

The Ukrainian Women's Association of Canada is part of that cultural arm. It is under the umbrella of the Ukrainian Self-Reliance League. It is not under the umbrella of the UOCC, nor of any individual parish where it is located. As such, no church executive can demand that a UWAC branch has to do as they tell them to. Nor can they tell a branch what they must do with any of their property or assets. If you check the constitution of the UOCC, you will not find the USRL nor any of the component organizations named therein.

Again, I repeat, as the two arms of any body work together, so do the UOCC and the USRL work together. The UWAC works for the church, it works with the church, it works alongside the church. It has for over 80 years now. It has always been the backbone of the church. Its work in the church was never in question before.

I don't understand why now, after 90 years of the existence of the Church, and 83 years of the existence of the UWAC, we are having these kinds of problems. Do the people of today not value all the work that the UWAC has done and is doing, for the Church? To illustrate the financial contributions alone: at the Sobor last year, Roman Yereniuk, in his address regarding the history of the UOCC, pointed out that just in the last decade, which would be from 1998 to 2008, the UWAC collectively across Canada donated $1,000,000 to the church.

Just think of how they helped the church over the span of the 70 years prior to 1998, just in terms of finances alone. It is a well-known fact that the UWAC in many parishes were the ones who paid off Church mortgages. It is a tradition that the UWAC was almost always based in a church. They equipped all the church kitchens. That is where they worked for the benefit of the church, as well as for fulfilling all their other obligations according to their constitution. They always gave vast sums of money to their church in addition to their other obligations, such as publishing educational materials, looking after needs of children and youth, humanitarian aid, support of the Ukrainian Museum of Canada, just to mention a few.

I apologize for talking about these problematic issues at this occasion, but they do exist and one must bring them to light when the opportunity is there, as it was today. I had a "soap-box", and I took advantage of it. We have to stop sugar-coating or ignoring problems, as that does not solve anything. We need to face them head-on and deal with them so we can move on and work together in Christian love as God has intended for us to do. Let us always remember the second greatest commandment: "Love your neighbor as you love yourself", as well as the words Jesus spoke about forgiving others, especially in this season of Great Lent. From the Cross, Jesus said, "Father forgive them, for they know not what they do". Can we follow this great example of forgiveness? I sincerely hope so, because if we can't, we are destroying ourselves, like the apple which is shiny and red on the outside, but is decaying around the core on the inside.

We hate when we should love; instead of working together co-operatively, we work against each other; we break up into factions and criticize each other; we develop attitudes, where we feel superior to others within our parish, when we should be humble and treat each other as equals, which we are in the eyes of God. I love our Church, I love our UWAC, I love our Ukrainian heritage, and when either of these are threatened, I am greatly troubled.

In closing, I thank all the members of Hanka Romanchych for the many years of hard work, dedication to, and love for our Association. Hanka Romanchych is one of the larger branches in Canada, and one of the most active and vibrant ones. I congratulate you for that. This branch has members who are always ready to step up and take on whatever responsibilities they are asked to carry out. You can be proud of your achievements.
I thank you for this invitation to attend your special day, and I wish your branch and all its members continuing success in the coming years. May God bless everyone with good health, and may you continue carrying on your work with love for our Church, for our UWAC, for our heritage, and for each other. May the Lord lead us to bigger and better things.

Zennia Yuzik
National President, UWAC

⌘

UWAC, Olha Kobylianska Branch, Sasktoon
ANNUAL MEMBERSHIP TEA

On February 22, 2009, our branch recognized a long-term member of 60 years - Dobr. Halia Zuzak. We also recognized seven new members at our Annual Membership Tea.

L to R: Back - Rev. Makowsky, Anna Petarova, Oksana Makowsky, Anna Marie Yuzik, Irene Kindrachuk, Alicia Klouopshak | Front - Zennia Yuzyk, Dobr. Halia Zuzak, Dobr. Joanne Makowsky, Savelia Curneski

The MC for this occasion was Oksana Makowsky. She expressed a hearty welcome to all in attendance and called on Rev. Fr. Taras Makowsky for the prayer. A scrumptious lunch was enjoyed by all, thanks to our Tea Committee.

Greetings followed by Branch President Alicia Klopoushak, who also welcomed National President Zennia Yuzyk as our guest. Zennia expressed congratulations to our vibrant and active members who are so very busy in organizing and catering to different functions throughout the year. She also welcomed the new members who so ably bring new light to the branch, and wished everyone continuing success in the future.

Lesia Foty expressed greetings on behalf of the President of All-Saints Ukrainian Orthodox Parish.

Dobr. Joanne and Alicia presented a biography, certificate, and roses to our honoured member, Dobr. Halia. The new members were introduced with a brief biography. They are: Cindy Didula, Carol Shinkewski, Rowena Bower, Anna Marie Yuzik, Sonia Kodak, Suzanne Skwarchuk, and Anna Petarova. Each new member was presented with a certificate, flowers, and a copy of the UWAC Constitution.

Guest speaker Savelia Curneski presented an informative address on "Nashi", a project in Ukraine. She said that we must stop trafficking, which is like modern day slavery. A building has been purchased in Ukraine and is under renovation to house children where they can learn skills towards employment. Some $400,000 is needed for the project and all donations are welcome.

Our eventful program concluded with a draw for the door prize: a one-year subscription to Promin, won by Anna Petarova.

To briefly summarize the highlights of our Branch's very successful past year: In addition to our annual fundraising events, such as the Christmas and Easter Teas, the Sun Dog Fair, and catering to various local events too numerous to mention, we were also involved in three major church events held in our auditorium. These were very successful events that required extensive planning and resulted in an outstanding national event for our church.

We also focus our attention on new immigrants from Ukraine by helping them adjust to a different way of life in a new country. We are able to support many of them with some basic life necessities.

Thus, our fundraising projects have enabled us to fulfill our goals in supporting our cathedral, our youth, as well as several charities locally and abroad.

Following is brief biography of our 60-year member, Dobr. Halia Zuzak.

Submitted by Rose Sopatyk,
Promin Convener

Добр. Галя Зузак

Добр. Галя Зузак народилася в Єллов Крік, Саск., в родині Юрія і Єви Кухта. Одружилася в 1949 році за теолога Степана Зузака. Виховала двоє дітей та дочекалася п'ять внуків та одного правнука.

Добр. Галя належала до кількох відділів Союзу. Перший відділ був Лесі Українки в Вінніпегу, опісля Ванкувер, а потім всі відділи були в Саскачевані - Ватсон, Нипавин, Вірдейл, Геффорд, Норт Бетелфорд, Йорктон і Вакав. В 1985 році добр. переїхала до Саскатуну і того ж року вписалася до відділу Ольги Кобилянської.

Продовж років приналежності до Союзу добр. займала різні позиції при відділах. Була через 35 років рекордовим і кореспонденційним секретарем, виконувала обов'язки референтки журнала "Промінь" та служила в різних комітетах. Брала активну участь у всяких культурно-освітних імпрезах відділу, де часто давала доповіді та читала реферати. Була інструкторкою СУМК та навчала в українській недільній школі. Співала в церковному і світському хорах.

Многії літа, добр. Галя!

Baba's Apron

The principal use of Baba's apron was to protect her dress underneath, but along with that, it also served as a potholder for removing hot pans from the oven.

It was wonderful for drying children's tears, and on occasion, was even used for cleaning out dirty ears.

From the chicken coop, Baba's apron was used for carrying eggs, fussy chicks, and sometimes even half-hatched eggs to be finished in the warming oven.

When company came, those aprons were ideal hiding places for shy children.

And when the weather was cold, Baba wrapped it around her arms.

Chips and kindling wood were brought into the kitchen in that apron.

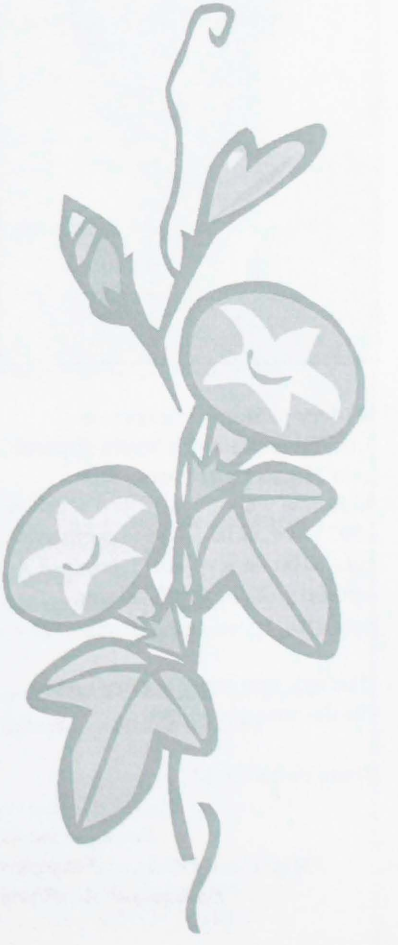
From the garden, it carried all sorts of vegetables. After the peas had been shelled, it carried out the hulls.

In the fall, Baba's apron was used to bring in apples or pecans that had fallen from the trees.

When unexpected company drove up the road, it was surprising how much furniture that apron could dust in a matter of seconds.

When dinner was ready, Baba walked out onto the porch, waved her apron, and the men knew it was time to come in from the fields to dinner.

Will there ever be anything as versatile and cozy as Baba's apron?



Shirley Dianne Smits

В 14-ту річницю упокоєння блаженної пам'яти нашої дорогої доні **Лилії Григірчук**, яка відійшла у вічність 15-ого вересня 1997 року, складаємо пожертву в сумі $100 на журнал "Промінь" як нев'янучий вінок у її світлу пам'ять.

Пам'ять про нашу дорогу і любу Лилію завжди з нами.

Вічна їй пам'ять!

Батько і мати,
Мирослав і Розалія Григірчук
Едмонтон, Альберта

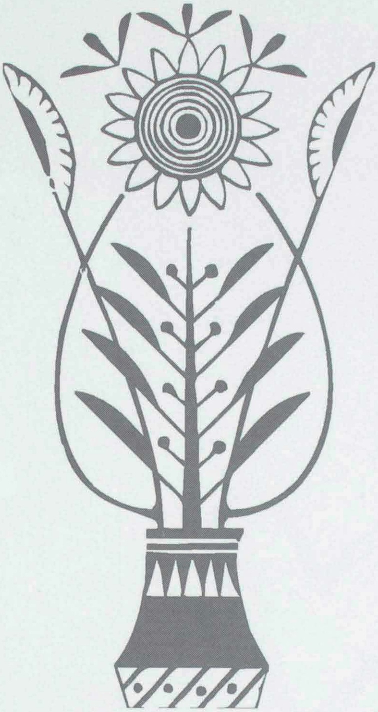
У 28-му річницю упокоєння мого дорогого мужа **Петра Маєвського** кладу нев'янучий вінок на його могилу, а в незабутню його пам'ять складаю $30 на журнал "Промінь". Нехай Господь Бог оселить душу спочилого Петра у Царстві Небесному. Канадська земля нехай буде йому легкою, а пам'ять про нього між нами вічною.

Зіна Маєвська з синами

In loving memory of Shirley Dianne Smits, who passed away on Monday, March 9, 2009 at the age of 55, please accept this donation of $50 from the UWAC, St. Elias Parish branch in Edmonton, as a tribute to her eternal memory.

In tears we saw you sinking,
We watched you fade away.
You faced your task with courage,
Your spirit did not bend.
And still you kept on fighting,
Until the very end.
God saw you getting tired,
When a cure was not to be.
So he put his arms around you,
And whispered, "Come with Me".
So when we saw you sleeping,
So peaceful, free from pain,
We could not wish you back,
To suffer that again.

CORRECTION:
Our humblest apologies for the misspelling of the name of **Maria Tymchak** in the May 2009 issue Promin. May her memory be eternal!



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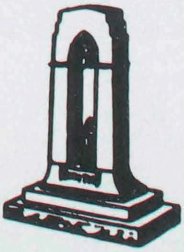

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